1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

is planted in September, when the first rains come, and manioc shortly after. There is little cultivation beyond weeding. The basic crop is manioc, both the sweet and bitter varieties being cultivated, with maize next in importance. Four varieties each of sweet and bitter manioc and 10 varieties of maize are cultivated. Other crops are: Five varieties of potatoes, two varieties of cara, four varieties of watermelon, three varieties of squash, four varieties of beans, and ten varieties of bananas, as well as peanuts, urucú, tobacco, cotton, calabashes, sugarcane, yams, peppers, pineapples, and papayas. Men do all the work with a little assistance in harvesting and weeding from older women. The *Javahé* are more industrious farmers than the other *Carajá*, cultivating extensive plantations.

Collecting.—A large number of vegetable products are gathered for use as food, medicine, and raw material for manufacture, but only a few are of great importance. The babassu and the buritĺ palms, used for food and textile materials, are among the most valuable. The taquara reed is sought after for arrows. Turtle eggs are a significant item of food during the dry season. Honey is indispensable for feasting.

Hunting.—Although the *Carajá* are passionate hunters, very few of the animals available in the region are eaten. Only the peccary is really sought and constitutes a sizable item in the larder. The other animals that are eaten—the cutia, coati, woodsdeer, monkey, iguana, and a few birds, such as the mutum, jao, and jacu—are killed when encountered but are not eaten by everyone. Peccaries are hunted in a communal drive, the most favorable time being shortly after the beginning of the rainy season when large droves are trapped on islands.

The chief purpose of hunting is to get feathers, and the most desirable birds are the various parrots, herons, the male stork, and the flamingo. The nesting of valuable birds is carefully watched, and the young are stolen and tamed. Feathers stored in small baskets almost constitute a currency, because they are readily negotiable at all times and maintain a stable value.

The principal weapons are the bow and club. The bow, made of a variety of woods but with a preference for juari when available, is round in cross section and about 6 feet (2 m.) long. The arrow is preferably of taquara reed and variously tipped with wood, animal bone, or fish bone. Clubs are beautifully fashioned of heavy hardwood, decorated with delicate carving, and are swung and thrown with equal skill. The lance is now used only for ceremonial purposes.

Fishing.—Fish is the most important food supply. Trapping and drugging fish with timbo is a communal affair; individuals fish with the bow and arrow. There is occasional night fishing, with spearing by torchlight. The pirarucu is killed by harpoon. The hook and line is little used, and apparently was borrowed recently from the Neo-Brazilians.

Food preparation.—Manioc is peeled, grated, squeezed out by hand, and cooked into a soup. When the soup cools, it is masticated for a few

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*301 very expensive, and they are all the more expensive the smaller
435 they are. They are used as money for buying boats; one buys
●[434] a boat for two such teeth. They are stored in the packing shown in Illustration 64: two long and two short teeth are tied together at the lower part with cotton threads and partly coated with wax. /Pl. 45 appears here./

*301 /225/ I obtained the gourd disk in Ill. 65 under the name of ănd̆ŏhd̆mā̆l̆i. It is covered with four concentric wax rings, some of the interspaces of which are painted red; in the center there are three holes. Allegedly this is supposed to be a disk of an ear rosette, but I did not see such large disks elsewhere.
[532] On the dance masks, however, there are large ear rosettes; perhaps it is the disk of such a mask rosette.

The mature young people of both sexes wear a slightly different ear ornament, but only occasionally, probably more as a festive ornament. It is called dŏhŏlũã (= [illegible]no-eye; the mother-of-pearl disk in the center was also called this). A feather rosette is put on the front of a taquara stick by means of a cotton wrapping, and the middle of it is covered with a mother-of-pearl disk with a wax button in the center (1) (Ill. 66 a, b). /Ills. 65-67 appear here./

1. Ehrenreich brought back a few specimens with a wax cross on the disk. I never saw such ear rosettes. Königswald (Globus, Vol. 94, p. 219) states that these only come from the Šambioá, whereas those of the Karajá show only the wax button. My findings would agree with this. See also the previous footnote /see p. 117/ and compare in this connection the Šavajé /see pp. 315-316/.

[184]

[Text continues on p. 120]

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*301 The modern ornaments consist of glass beads, which are threaded on chains. For these, too, the name ĭšĭŭlā is used. All [822] colors were taken, but green ones generally found little favor. [184] The fashions were entirely different in the individual villages: in one village people preferred large beads, in another small embroidery beads; in one white opaque beads, in another blue, black, or red ones. All the beads were first tested for their fragility and those that did not withstand a bite were rejected •[436] forthwith. The unit of exchange was chains of beads with approximately 100 small embroidery beads. Children and women wore these just as they received them; boys and youths, on the other hand, reworked them according to their taste. The beads were strung on several horizontal strings arranged parallel to one another and knotted at several places with vertical threads. The entire necklace was tied in back. It usually fitted the neck closely; the various colors were arranged in varying groups, but in such a way that white constituted the basic color (Pl. 36, Ill. 2). Sometimes appendages of various kinds also hung down from it.

[283] Other neck ornaments consisted of cotton strings. These are either wound around the neck several times by the men (black), [237] or they consist of simple strings with pendants. For example, neck bones (?, bŭhānāŭnĭ) of the dolphin are used as such ornamental appendages. It looked quite dangerous to see children, especially boys, who on the neck band wore shards of colored porcelain plates, which often reached the size of half a plate, with the broken edge toward the neck (1).

1. These appendages are already mentioned by Rufino in 1846/47 for the Šambioá. Rev. trim. 10 (1848), p. 196.

*301 There are three kinds of arm ornaments. First, there are *237 arm bands which have bunches of feathers in one place, then there are those with a plaited band to which are attached several layers of feathers; finally, fine strings from which pendants of all kinds are suspended. They are worn on the upper arm (dĕrōzĭ) and on the

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411 and terminates in offset thorn extensions. The length of the bowstring for my specimens amounts to 184-204 centimeters.

[283] The bowstring (ānzŭ, mbāŭ; according to Ehrenreich, manhūga) is made by each person for himself by twisting together three twisted imbauva fiber strings. Its strength gradually decreases from the thicker end to the other one, and it finally terminates in a thin string. Ill. 110 shows how it is attached. The bowstring proper is the strong part, which is attached so that it can be lifted off at one end. The weaker part is led from the firm bow-end along the front side of the bow-wood to approximately the center of the bow, is fastened there, and then is tightly wound around the bow, back to the bow-end. The last [531] little end hangs down freely; it often bears a feather tassel. This winding is usually rubbed with white-earth coloring. In the middle of the bow, where it begins, a maize leaf is fastened as an ornament by means of a black cotton winding. The unwound part of the bow sometimes bears black and yellow plaiting around it (Ill. 111).

The arrows. In order to give a survey of the arrows, it is advisable first of all to group them according to the shapes of the points, for the formation of this part of the arrow depends, of course, on what it is to be used for, which is, after all, the most important thing about the arrow. In addition, however, I also wish to point out other varying characteristics, some of which seem to represent ownership and tribal signs.

First of all, it should be noted that each one makes his own [436] arrows. In view of the custom of using arrows as a means of pay- [431] ment, however, and exchanging them with the chief on visits to strange villages, as well as in turn receiving some as gifts from him, arrows of the most diverse origins are assembled in the hands of one individual; nevertheless, in view of the brief life-span of the arrows, those made by each one for himself predominate. Poisoning is not customary.

Before being shot, the arrows are examined with regard to their curvature by being turned between the right hand lifted up to the right shoulder and the left hand stretched far downward. If

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435 In dealing with us it was necessary first to establish special values. From experience they know approximately the value of chains of beads, knives, shears, axes, and even in their own demands they put this in definite relationship to the value of the trade item concerned. In general they evaluate their objects well, know how to distinguish articles of little value from useful ones, and ask correspondingly varying prices. It was only in the beginning that one had difficulties in each village until the mutual appraisal of value was successful.

436 The simplest medium of exchange was Goyaner roll-tobacco; one piece three fingers long was regarded as a unit of payment for finger rings, lip-plugs, clay and wax figures, one photographic session, etc. For larger objects, glass beads served as the most common medium of exchange. The small change, so to speak, was a chain of about 100 beads. Color and size of the
435 beads naturally altered the value, but this differed greatly, depending on the fashion that happened to prevail in the village, so that in one village small white beads, in another large blue ones, were valued the highest. All colors were accepted; they disliked taking green, as well as transparent beads; on the other hand, they liked white and blue ones and liked best yellow and red ones. With such chains of beads, smaller ornamental objects, arrows, and the like were bartered. Of higher value were small knives, mirrors, shears, fish hooks (as strong and large as possible) for larger ornaments, utilitarian objects, medicines, toys, etc. The most highly valued were forest knives (facão), axes (especially North American ones with a blue upper part), and cotton fabrics (one piece = four meters). For one of these pieces one received a boat or a lance, a bow with arrows, a feather head-wheel, a travel attendant for eight to ten days with free board and lodging. Of their goods they most highly valued net coverings, stone lip-plugs, and capybara teeth.
[430] For these one had to give goods valued from 30-50 marks. Dance masks were not for sale at all.